

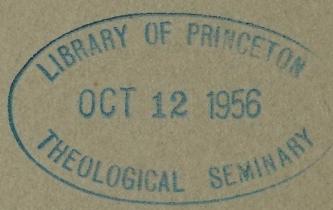
W  
Hattie Elizabeth Lewis Memorial  
Essays in Applied Christianity



CHINA AT THE CROSSROADS

by  
ERNEST DELBERT TYLER

HN31  
.H36  
1928



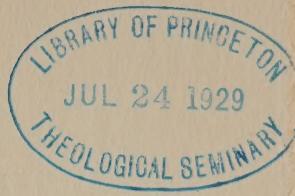
HN 31

H 36

1928







✓ HATTIE ELIZABETH LEWIS MEMORIAL

*Number XI*

CHINA AT THE CROSSROADS

*by*

✓ ERNEST DELBERT TYLER

*Fifteenth Award*

Essay winning first prize in competition of 1928  
University of Kansas



## PREFATORY NOTE

### *The Hattie Elizabeth Lewis Memorial*

This Memorial was established in the University of Kansas in 1911, in memory of Hattie Elizabeth Lewis, a former student of the University. It was founded by Professor George Edward Patrick, of Washington, D.C., and is maintained out of funds put into the hands of the Chancellor of the University a few months before Professor Patrick's death, which occurred March 22, 1916. Professor Patrick was a member of the faculty of the University of Kansas from 1874 to 1883. He and Miss Lewis were married in 1883. Mrs. Patrick died in 1909.

The Memorial takes the form of an annual competition in essay writing, open to all students of the University of Kansas. The general theme of the essays submitted in this competition is "The Application of the Teachings of Jesus to the Practical Affairs and Relations of Life, Individual, Social, or Political;" but each essay must deal with a single definite subject, or a single phase of life.



## CONTENTS

I. INTRODUCTION TO THE PROBLEM .....	9
1. The Problem Defined.	
2. Its Significance.	
3. Misconceptions.	
II. APPLICATION OF THE TEACHINGS OF JESUS IN THE LIGHT OF CHINESE TEMPERAMENT .....	16
1. The Deep Significance of Missionary Effort in the Past; Its Accomplishments; Its Failings.	
2. The Right Basis of Approach Today; "Not Wine in Old Bottles," but a Religion of Dynamic Activity and Equality; a Religion not of Theology but of Deeds.	
3. The Possibilities of a Chinese Church in View of the Compatibility of the Oriental Mind with the Teachings of Christ.	
4. Direct Application of Christ's Teachings to the Chinese Social, Political, Economic, and Cultural Problems.	
III. RESULTS THAT MAY BE EXPECTED .....	35
1. Benefits to the Chinese.	
2. Oriental Contributions to Occidental Christianity.	
3. The Growing Spirit of "Oneness" Among All Men.	



## CHINA AT THE CROSSROADS

### *An Application of the Teachings of Jesus to the Problems of Modern China*

And it was the third hour, and they crucified him.  
And the superscription of his accusation was written over,  
    THE KING OF THE JEWS.  
And with him they crucify two thieves; the one on the  
    right hand, the other on his left.  
And the scripture was fulfilled, which saith,  
And he was numbered with the transgressors.  
And they that passed by railed on him, wagging their heads,  
    and saying, Ah, thou that destroyest the temple, and  
    buildest it in three days,  
Save thyself, and come down from the cross.<sup>1</sup>

THE spirit of Christ outlived that sad hour. It spread westward over two continents, permeated the philosophical and ethical life of the restless white race, and now two thousand years later seeks its own in the Orient from whence it came. Yet scoffers today, no less than in those days, stand babbling of that which they know not, babbling of the rational, the seen; scarcely knowing that in the world today, in science, in art, in literature, and in philosophy, the great guiding power, the thing men seek after, is the unseen rather than the seen, the spiritual rather than the material.

In applying the teachings of Jesus to the affairs of China there are two basic problems. The first problem is that of presenting Christianity as a spiritual force; the second, is that of applying Christian teachings to the specific problems of a nation.

<sup>1</sup> Mark XV, 25-30.

China today is a nation of 435,000,000 souls with the most venerable civilization the world has ever known. Yet that nation today is struggling to free itself from the old and accept the new. For more than four thousand years that nation has developed under influences of the highest order. For the last twenty-five hundred years, however, the civilization of China has tended toward conservatism and exclusiveness. Today over an area embracing 4,300,000 square miles there are 35,000,000 citizens who can read and 400,000,000 who cannot. In China there are more than five hundred square miles of territory to each mile of railway, more than fifty square miles to each mile of telegraph line, less than one telephone for each four hundred of the population,<sup>2</sup> less than one motor vehicle to each two thousand of population. As late as 1875 twenty-five miles of railway were torn up at Woosung by enraged natives because the railway desecrated or threatened to desecrate the graves of the sacred dead. The spirit of ancestor worship permeates all religious thought of historic China, and Chinese civilization has largely perpetuated itself through the inherent strength of the family unit. The exclusiveness of the once vast empire can only be appreciated when we consider that until recently there were millions of Chinese who had never seen a white man. The abject poverty of the people becomes real to us only when we know that there are millions of them living as animals on rude rafts in the rivers, in holes in clay-banks, or in rude skin tents upon the wide plains. Their helplessness is keenly realized when we are told upon good authority that as many as ten thousand of them have perished in a single storm, and that the frequent famines take toll in millions of lives.

<sup>2</sup> World Peace Foundation, *China Today*, p. 417.

Better transportation, a coordination of markets, better sanitation, agricultural and mineral development, and modern methods of flood control applied to the problem would largely prevent this appalling loss of life and this condition of hopeless poverty and misery. A consideration of the suffering involved in these backward conditions brings the problem into very close relationship with Christianity. For every man who is moved by the desire to aid humanity in distress, who desires not only to attain a higher plane of life and thought for himself, but to see the whole world bettered, there is but one answer. And that answer is that the sympathy, the labor, the money, and the love of every Christian must reach beyond the sea to a race which, while as proud, as able, and far older than his own, is faced with a problem that challenges all his Christian principles.

From a purely materialistic point of view it is economically imperative that the civilized world aid in the reclamation and reformation of China; so that not only more Chinese may live, and live far better, but also that more may contribute their share to the wealth of the world. Both from a religious and an economic standpoint the West is justified in taking its methods, its culture, and its religion to the East, even though in doing so it may be placing in the hands of a numerically superior race weapons dangerous to itself.

In doing this the West must expect to be accused of domination. It is true that the Western nations have enjoyed a period of domination in the East, but compared with the centuries that have passed, that dominance has been brief, and it seems likely to recede of its own accord. White domination compared with Mongol domination has been more mild, more brief, and the benefits are incomparable. Certain interests may have exploited the Chinese, some business interests may

have seemed callous and unsympathetic, and a handful may have lowered themselves to opium smuggling, coolie traffic, and kindred vices. On the other hand we must not forget that many white men and women have gone to the Orient to face hardship and even death, and that one great American corporation has built in China a great monument to itself dedicated "to promote the well-being of mankind throughout the world."<sup>3</sup> It is these men and women with their greater vision who have played the great part in the dealings of the East with the West, and it is they who symbolize the Good Will of the Occident toward a nation which can no longer be permitted to live a life of isolation.

The western world takes this stand not unaware of the many great inherent virtues of the Chinese people; not with any intention of denying honor and respect to their civilization. The West views with the deepest admiration the inherent strength of the Chinese intellect, the quieter, more sustained ways of Chinese life, the strong family ties, and the many other virtues not to be passed over lightly. It is becoming more keenly aware with the passing of each day that the great exchange of culture between the East and West in the course of time will be highly beneficial to both. But the exchange must take place; the Occident, as the more powerful, must demand it. It is a demand as deep as civilization itself; it is one of the inevitable trends in human history. Although it might mean the extinction of the white race, that race of necessity would still demand it. The oriental mind errs greatly when it believes itself able to return to the civilization of yesterday. Mahatma Gandhi has made that dream very real in India by the force of his great personality. In 1899 and 1900

<sup>3</sup> China Mission Year Book, 1916, Rockefeller Foundation Charter, pp. 524-25.

this return was a very real hope in China, but it fell with the ill-starred Prince Tuan. Today the citizens of New China neither dream of a return to their old culture nor desire it. Unbound feet, the benefits of western science, the beginning of an educational system, greater and greater use of modern exchange methods are institutions that will never leave China. The liberal Chinese err only in the belief that China may yet somehow, someway, isolate herself.

A nationalistic, rationalistic dream has fastened itself upon the country. This dream, though highly to be admired, is not yet fully understood by the Chinese themselves. They have been able to see China as a nation, but not as a part of a larger cooperative whole, the world. Swinging temporarily from a strong metaphysical basis they have been so completely blinded by the material structure, and the pomp of western civilization, that they have lost sight of the Unseen, the greater things of the Spirit which makes all things, even the material, possible, and to which all material things are but "sounding brass." Even we in America are having difficulty in keeping our feet on the ground, though we are deeply conscious that somewhere under our feet there is solid ground, and eventually we shall turn resolutely to basic things again. Young China, taking over the results of our material civilization, sees only the material, and attaches no significance to the basis upon which this civilization has developed and rests. That the East has not clearly understood western civilization may be illustrated by the attitude of Dr. Hu Shih, dean of the National Peking University, who, as the "Father of the Chinese Renaissance," readily acknowledges the debt of New China to the efforts of missionaries but doubts the source of the fine spirit that made their contributions possible, and questions the ability of Christianity to survive the extreme

spirit of nationalism to be found in China as well as the rationalism which the missionaries introduced along with western learning.<sup>4</sup> This attitude by so learned a man reveals at once two things: first, the superficiality at present of New China's absorption of western civilization; and second, the strong spirit of racialism existing in China, which the Chinese mistake for nationalism.

It is true that this strong race has in the past easily absorbed all other races coming under its influence. It is true that it killed Zoroastrianism, Manicheism, and even Nestorian Christianity, but it did not fully throttle Catholicism. For four centuries it persecuted Buddhism. Zoroastrianism, Buddhism, Manicheism, and even Nestorian Christianity are Asiatic in their development. Christianity as it developed in Europe has come to emphasize a way of life for the masses; it has developed along lines peculiar to itself, and has become an integral part, may I say a very basic part, of that culture that made western material civilization possible. While Christianity embraces all the spiritual tenets of the oriental religions, it is at the same time a religion of action. The question pertinently arises, can China adopt modern civilization with its railroads, its factories, its automobiles, and its radio, and yet retain a patriarchial religion based on the family? Can she adopt a purely material civilization without a higher vision and live? Lastly, can she adopt a material civilization which is directly the product of Christianity *per se*, and not in time herself become intrinsically Christian? In Japan where modern methods have passed their superficial stage of adoption and are undergoing a second stage of genuine absorption, we find religious leaders becoming more appreciative of

<sup>4</sup> Forum, July, 1927, China and Christianity, pp. 1-2.

Christianity as such. Many of its tenets are being adopted or taken over in one form or another. Professor Anesaki, a prominent Japanese savant, is quoted as follows:

We Buddhists are ready to accept Christianity; nay, our faith in Buddha is faith in Christ.<sup>5</sup>

This view requires, of course, the broadest interpretation of Christianity; but it brings to view not only some of the desirable features of a Chinese Christian Church, but also points to a Chinese Christian Church as a possible solution should Chinese racialism refuse steadfastly to accept Christianity on the ground that it is a foreign religion. Indeed, as Dean Inge has remarked, it might result in loss of the name Christian. He questions whether this would be acceptable to the Divine Founder, but recalls the words of Christ:

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in Heaven.<sup>6</sup>

I am not seeking to defend the idea of Christianity losing its identity; rather I am endeavoring to show that the rational basis for western civilization is Christianity, and that sooner or later any nation adopting western methods will likely come to a period of spiritual groping in which it will be led to adopt in part at least the tenets of Christianity. China is now passing through such a period.

The Occident has added to this confusion of the Chinese. It sent to China not a unified church, but an establishment of many houses. The Chinese have been bewildered by the many fronts of its missionary effort. They have not always seen beneath the mere wordiness of creeds and grasped the deep principles that are back of and higher than creeds. This ob-

<sup>5</sup> Forum, Sept., 1927, *The Future of Christian Missions*, p. 327.

<sup>6</sup> Matthew VII, 21.

scurity is also partly due to missionary leaders of narrow vision in foreign fields. China needs not good Methodists, Catholics, Baptists, Presbyterians, as missionaries, but rather good Christians. Were the Christian establishments able to present a united front, it would relieve New China of one of her most difficult problems and minimize animosities. The Occident fights and bickers over matters of dogma and creed without creating any very wide gulf in the minds of the people. It is only the uninstructed observer, who being unable to see below the superficial surface, unable therefore to puncture our pride and our prejudices in maintaining creeds, is bewildered.

Having sketched the problem, the next step is to apply the teachings of Jesus in the light of Chinese temperament and conditions as they exist today. The population of China is essentially of one stock. Professor Hornbeck says more than ninety percent of the population is Chinese with family histories that go back into the dim centuries.<sup>7</sup> There is no distinguishable "alien" strain. Four other racial elements are represented within the Republic, besides the "Han" or Chinese race, but these are comparatively few in numbers. The Manchus number some 10,000,000 of inhabitants. There are roughly 6,000,000 Tibetans, 2,000,000 Mongols, and a comparatively insignificant number of Mohammedans. The country is peculiarly Chinese, and it is to the Chinese temperament that Christ's teachings must be applied.

The Chinese people are extremely provincial in their outlook. Many of them have never been outside their particular province or village. Their ideas and their outlook upon life are limited to the region to which the family and the clan

<sup>7</sup> World Peace Foundation, *China Today*, pp. 418-21.

belong. They have only a vague idea of political organization, since most of them must be content to live under the rule of the patriarch or father. Their towns or villages are usually made up of several related families, and the chief ruler of the village is the most venerable and able kinsman of the family or clan. Around this center a generation of peaceful life revolves, to be broken only by the death of the patriarch. Into such a village or town the Chinese children are born. Steeped in tradition, mellowed by their close association with the soil, and limited in their outlook they grow to manhood or womanhood. Most Chinese are monogamous because they can support only one wife. The children attend the patriarchal school, taught usually by the patriarch, but they are early withdrawn to take their places in the fields. Simple, quiet, endowed with a rich sense of humor the Chinese are a likeable, tractable people; but once excited they are not able to think very deeply, and are often easily led. The result is that the quiet murmur of a sunny street may quickly be shaken by a tempest, if the occasion arises and a leader is present.

The Chinese are calloused to suffering and death. They spend their lives in a grim fight for a bare subsistence. They see plague, famine, flood, and storm sweep from their powerless hands those nearest them. They have come to be happy fatalists by nature, and bow low and long before the graves of their ancestors with a kind of cheerfulness that holds the westerner in awe. Living so close always to the dead, they behold the invisible world as all about them. Out of it comes good or evil, plenty or famine, drought or flood, calm or storm, good health or illness; into it goes the aged patriarch, the children, their friends, their wives or husbands. The invisible is itself partly good, partly evil. To the good they commend themselves, while vainly attempting to placate the evil.

One sees them in smoky, crowded temples bowing before the grinning Joss, while their cash clatters in the temple box. Along the narrow streets they come bearing their dead to the hideous shriek of a Chinese band in order that the evil spirits may be frightened away. In the dim streets at twilight the stooped figures of women are applying the flames to carefully folded papers thrust through with many holes, while they chant in mournful monotones that the devils may be frightened away from their dead. Before the big liners winding their way up the Yangtse to Shanghai numerous Chinese junks dart, clipping across their bows, attempting to evade the devils that pursue them and leave them on the "foreign devils'" boat. Superstition is deeply grounded in the character of the Chinese. Patient, industrious, stocial, fatalistic, the most characteristic trait of the Chinese is endurance. They endure hardship, privation, discomfort, and physical pain. They are not readily susceptible to disease. They are individualists, although the family or clan is the unit of social life. In business they are by nature shrewd. Professor Hornbeck has ably stated it when he says, "In financial transactions the Chinese coolie is hard to beat; the Chinese merchant is unbeatable; a Chinese official can only be beaten by a Chinese official."<sup>8</sup> In private transactions, once a bargain has been struck they are on the whole exceptionally honest and dependable, but in politics and official life corruption openly flourishes.

In China we must face lack of discipline, carelessness, inexactness, a philosophy of "good enough," or "never mind," and "all right." Optimistic to the point of absurdity, the Chinese are always ready to take a chance. A pacific people by nature, they are not unmilitary, and Chinese history re-

<sup>8</sup> World Peace Foundation, *China Today*, p. 419.

cords its share of revolts and dynastic overthrows. More than eighty percent of the Chinese today are farmers using the crude methods and crude implements of their forefathers.<sup>9</sup> They are not insusceptible to new ideas, but they very often insist on applying them in their own peculiar manner. It is possible to tell the average Chinese what to do, but to tell him how to do it is quite a different thing. Race persistence has always tended and will always tend to give everything to which they place their hands the distinct Chinese impress. From time immemorial they have as a race absorbed all with whom they came in contact. The Chinese nationalism of to-day is merely the Chinese racialism of yesterday in a new dress. In it, bound up in one compact little bundle, we have all the endurance, the persistency, and innate strength of the Chinese character for ages past. All that is new about it is its garb and the direction in which it is exerting itself.

Prior to 1911 China was an imperialized group of semi-autonomous provinces. The Emperor appointed viceroys or governors who collected taxes and kept order. With an abundance of precept and maxim, the legislation and police regulation required for the vast empire were at a minimum. With a government enlarged from the family unit, China has been the least governed nation in history. In 1911 through a series of local revolts terminating centuries of dry rot, the Manchu overlordship crumbled on the death of one of the most able and capable rulers of all time, the Empress Dowager Tzu Hsi. Since that time China has been largely a series of more or less homogeneous provinces ruled by local military lords. In many sections it seemed as if orderly government had ceased to exist, while the most peaceful districts

<sup>9</sup> World Peace Foundation, *China Today*, p. 419.

were in the neighborhood of the open ports where the powers enforced order under provisions of the treaty rights.

The decay which brought about the Manchu downfall was of long standing and the collapse was due to several causes. First, it was due to the Chinese hatred of their Manchu overlords. The second cause was the forcing of commercial intercourse by outside powers, accompanied by wars in which the Manchu weakness stood clearly revealed. The third, is the infiltration of modern ideas and methods through trade and Chinese who had been abroad. Fourth, there were certain deep-seated undercurrents within China herself that were indicative of change after years of arrested development. Fifth, and perhaps most important of all, was the work of the missionaries. China is today in a state of transition, but not of chaos as is popularly believed. It is probably a conservative estimate that one-half of China's immense population is living the life common to the country during the days of the Manchus, so tenacious is the Chinese character.

Missionary effort in China is closely tied up with the New China movement now sweeping over the nation. The history of missionary effort is one of eminent successes. There have been blunders and failures. Undoubtedly there have been many "duds" shipped to China in the way of missionaries and eventually shipped home again; but in a country where everything was to be done, even the least able, if willing, might contribute to the glorious whole. To know how to apply the teachings of Christ to the Orient we must know something of these efforts in the past, and the motives guiding them. Although Christianity is charged with having been made the tool of imperial interests, the guiding motive behind western missionary efforts in the Orient has not been any conscious endeavor to further imperial interests, but rather

the simple, praise-worthy instinct to help in distress. The Westerner was appalled at the suffering he saw. The instinct to help is the key-motive of the Christian religion of the West, and the guiding motive that brought Christian missionaries to China. To some extent pride in our institutions has entered in, and to that extent we are guilty of the spirit of superiority of which the Chinese accuse us; but even so casual a reading of the negotiations of the Celestial Empire with the outside world during the nineteenth century will reveal a Chinese pride equally arrogant.<sup>10</sup>

Christianity first entered China during the Tang Dynasty (618-960 A.D.). In 720 A.D. the Nestorian Christians established an archbishopric at Nanking, then the capital. The movement soon dwindled, leaving no appreciable results, strangled as Dr. Hu Shih says by Chinese aversion to anything not Chinese. During the Sung Dynasty (960-1260) nothing appears to have been attempted, but shortly after the accession of Kublai Khan, the Franciscans established missions in China. The Mongols were replaced by the Ming Dynasty, whose emperors soon found the presence of the Franciscans in the empire intolerable, especially when the customary demands of the pope came to be understood, and the Franciscans were suppressed.<sup>11</sup> The Jesuits came in during the late Mings and remained until 1773 when the order was suppressed by the pope. It seems quite evident that Catholicism was present in China from this time on, persecuted at times, tolerated at others. During these early efforts of the Church to gain a foothold in China, it must be remembered that the Christian Church in Europe was passing through the bigotry and pretension of the Middle Ages, only to be fol-

<sup>10</sup> Dennett, *Americans in Eastern Asia*, pp. 156-157.

<sup>11</sup> Forum, October, 1927, *Christianity vs. Missions*, p. 589.

lowed by the Protestant Revolt and the Counter Reformation. It may be supposed that something of this spirit of bigotry and pretension was transplanted to China and contributed to the failure. Inter-factional quarrels and lack of support at home were also contributing causes. It would be a grave error, however, to suppose that these efforts were *without* fruit. Catholic communicants in China today number around two million souls, while Protestant converts number less than a fourth of that. To estimate Catholic work from the time of Ricci until 1860 would be a difficult task, for during that period China was a closed door.

Protestant missionary effort begins with the nineteenth century. At first the missionaries lacked any basis of contact. They did not know the Chinese language, nor could they secure Chinese teachers. Moreover foreigners were barred from the country, much less allowed to teach and found missions. It remained for Robert Morrison, an Englishman, whose missionary labors began in the American "go-downs" at Canton in 1807, to insert the opening wedge. Morrison almost immediately began work upon a Chinese dictionary and the translation of the New Testament into Chinese. But the work was slow, for Morrison himself had first to master the difficult Chinese language, and his teachers and helpers were subject to severe punishment, even death, should they be apprehended. Morrison had the good fortune to be employed as interpreter for the East India Company, and under their orders his dictionary was printed; but when sections of his New Testament in Chinese, secretly printed, began to appear in England, the directorate of the company was panic stricken lest the Chinese should cut off the trade at Canton. This danger was averted, and thereafter missionaries arriving at Canton found a dictionary and a New Testament in

Chinese. From this time on missionaries commonly served as interpreters and translators at Canton. Our State Department used missionaries in this capacity, and our foreign policy toward China very happily reflects this wholesome influence. Morrison served as interpreter and translator for the ill-fated Lord Amherst Mission sent by the British government to Peking in 1816. He seems also to have rendered service to the Roberts Mission sent out from the United States between 1832-34, which framed commercial treaties with Cochin China, Siam, and Muscat. In 1843, following the Opium War, Great Britain signed the first formal treaty with the Celestial Empire. In 1844 the United States negotiated the Treaty of Wanghia through the services of Caleb Cushing.<sup>12</sup> Two missionaries, Rev. E. C. Bridgman and Rev. Peter Parker, served the Cushing Mission as secretaries and interpreters. It was largely due to their efforts that the Treaty of Wanghia granted to foreigners the privilege of purchasing Chinese books and employing Chinese teachers, and that Western churches, cemeteries, and hospitals were allowed in treaty ports. At the same time the treaty made it obligatory upon the Chinese government to defend these settlements.

Thus in 1844 China was reopened to western culture and religion. This cultural influence was destined to work much faster than the commercial influence in China. By the most favored nation clause these privileges were extended to all the powers having treaties with China, and the main features of the Treaty of Wanghia soon came to be embodied in nearly all formal treaties of China with other powers. About the same time Russia concluded a treaty with China providing for the entry into the Celestial Empire of missionaries from

<sup>12</sup> Dennett, *Americans in Eastern Asia*, pp. 145-171.

the Greek Orthodox Church. The treaties of 1858-60 with the Powers formally opened China to Christianity. The actual opening was accompanied by difficulties and controversies. Local opposition by the gentry and the literati was encountered on every side; and this local aristocracy swayed the masses, and all but dictated to the Manchu overlords. Facing constant opposition the missionaries brought to China hospitals, sanitation, and a new sense of morality. Most of all they brought mission schools teaching western learning. Anson Burlingame, the first and greatest of all American ministers to China, adopted the policy of working hand in hand with the missionaries in China; and the favor with which China regards the United States today must be credited to Burlingame and such able missionary-officials as Samuel Wells Williams, W. A. P. Martin and others. Perhaps the best-informed man upon Chinese affairs in the American state department is Tyler Dennet, who understands China from the viewpoint both of the missionary and the diplomat.

On the whole the missionary effort leaves little to be desired when the difficulties are considered. On the other hand even a friendly critic must see that there has been too much denominationalism, and some deep-seated feeling between Protestant and Catholic forces. Formalism and creeds have in some cases obscured the common goal and served only to confuse the Chinese. In other cases missionaries seem never to have gotten down to their problem, but have linked themselves with the official classes and commercial classes of the treaty ports. This superior attitude has galled the proud Chinese and has given rise to a spirit of antagonism and resentment. The missionaries sent out were in some cases poorly equipped for their work; some sought travel and adventure; others were too easily lulled to sleep by an easy-going people, who

received them, tolerated them, and remained impervious to the few feeble efforts exerted. Other missionaries went into the interior, fought flood and famine, built schools, ministered to the sick, established refuges for the orphan, the blind, and the leper. The nineteenth century blazes with such worthy names as Morrison, Bridgman, Milne, Williams, Gutzlaff, Martin, and Jackson.

How then shall we approach the problem of China today—the China of the transition stage, half old, half new, and shot through with a newly awakened racialism? It is obvious that the time for any superior attitude is past. Our missionaries as a class need to be skilled in the practical sciences; they need to be diplomats, as well as educated Christians. Every community, every locality in China presents its individual challenge; every individual contains in his particular personality the potentialities of the New China of tomorrow. If anything, it is possible that the future of China rests more with the coolie sleeping upon his mat in the gutter than with the politically ambitious man who sleeps in a palace. The Occident owes it to its culture and to its future welfare to send its best into the Orient. The life of its representative will not be a life of ease; but rather, one of hardship. Only so far as these cultural and religious envoys succeed in building for themselves a permanent place in the hearts of the Chinese people, will Christianity and modern culture advance. Today there are less than 400,000 foreigners in China. How many of them regard their stay and their mission as a temporary employment? We need missionaries who have no other idea than to consecrate their lives to China as Morrison, Milne, Gutzlaff, Williams, and Jackson did. When the missionaries have been the most needed they too often have been recalled to places of safety, while their followers, little

less hated, have had to face ignominy and torture, if not death.

It is only by unremitting efforts that missionaries will come to know the Chinese, and it is only through knowing them and winning their respect that the principles of the teachings of Jesus can be instilled into the Chinese mind. We must give the Chinese the bare, bold principles upon which Christianity is based, clothe these principles with love and sympathy, and allow the Chinese to build along their own lines; for in no country in the world is so powerful and so aggressive a race consciousness to be overcome. We cannot reform the Chinese from above, although much can be done there; nor in fact can we reform them at all. The Chinese must accomplish any reform themselves. Such Christianity as we give the Chinese must be a Christianity of deeds, of life, and based upon the fundamental Judean philosophy, which the oriental mind is very well equipped by environment to understand. The teachings of Jesus are essentially oriental in character. These alone should form the doctrinal side of Christian effort in China, at least until some distant time when the Chinese are prepared to properly evaluate creeds, dogmas, and "isms." Formal religions of all kinds are evolutionary in character. Christianity arose out of prophetic Judaism.<sup>13</sup> Buddhism grew out of Brahmanism, while the cult of the Amida-Buddha in Japan to-day is said to be very like the Johannine Logos, eternal truth, unmade, unchangeable, and the source of immortality.<sup>14</sup> A hundred years ago many enlightened Hindus were convinced of the ethical superiority of Christianity, and Duff's evangelizing school in Calcutta was thronged. Western influence created the Brahma Samaj, a theistic church which sought to

<sup>13</sup> Forum, Sept., 1927, *The Future of Christian Missions*, p. 327.

<sup>14</sup> Forum, Sept., 1927, *The Future of Christian Missions*, p. 327.

inculcate Christian morals without an absolute break with Hinduism. This work was a half century later advanced by Keshab Chundra Sen.<sup>15</sup>

This brings us to a consideration of the much discussed question of a Chinese Church, and whether the Occident is progressing along the right road in trying to fasten its religious institutions upon China. As much as the average Westerner is loath to acknowledge it, we must admit that our institutions are ultra Christian. They are the products of the labors of later saints and reformers. In the histories of these religious institutions we find written the story of the evolution of the West. As much as we may admire our institutions, as much as we may regard them as necessary parts of our civilization, we must not insist that they are Christian except in so far as they are based upon the teachings of Christ. The lowly Christ never issued decretals, nor wrote on the "Institutes of the Christian Religion," nor framed the "Augsburg Confession," nor drew up the "Thirty-nine Articles." When we consider China with its distinct cultural background, its powerful racialistic spirit, can we have much hope that our institutions will be taken over as part and parcel of the basic principles of Christianity?

If the Chinese take the teachings of Jesus and evolve from them their own institutions, just as we have done, should we not be content? Or shall we by our attitude check the progress of Christianity in China, as the Medieval Church sought to do in Europe? Have we not developed our institutions to meet our own peculiar environment and needs? Is it not true that dogmas, creeds, and catechisms fit our restless, active temperament? We are seeking always to confine our re-

<sup>15</sup> Forum, Sept., 1927, The Future of Christian Missions, p. 324.

ligion to a formula, so that we may attend to it with short delay and be about other tasks. Is it to be expected that the easy-going, all-enduring, philosophically-minded Chinese are going to find their highest spiritual expression in abbreviated forms? It seems undoubtedly true that Christianity, to become a part of Chinese life and culture, must find expression along Chinese lines. Whether or not the Chinese, if they take over our science and our culture along other lines will eventually take over our institutions of faith, as well as the basic tenets of that faith, is a matter for conjecture. It is not for us to say whether there shall or shall not be a Chinese Church; but rather it is our task to assist those forces that may establish a church which will answer the hopes, the ambitions, and the needs of the great mass of Chinese people. In 1908 Mr. Rimanathan, Solicitor General of Ceylon, offered the following criticism of the people of the West, showing the gulf between the Oriental and Occidental view-points:<sup>16</sup>

The West for want of proper judgment and poise, believes in change of any kind as a remedy for the tedium of work and idleness; it values as progress whatever increases sensuous pleasure, and neglects whatever conduces to the purity of the eternal spirit. Nervous restlessness is not the mark of true civilization, and the steady backsliding of every class into lower depths of worldliness, irreligion, and frivolity, is utterly inconsistent with true progress.

A Mohammedan criticizes modern Christianity thus:<sup>17</sup>

We do not recognize that modern Christianity overlaid with Greek philosophy represents the religion which Jesus taught. We consider that Islam represents true Christianity. We do not believe that Jesus, who lived with peasants and fishermen, furnished any warrant for the gorgeousness of modern Christian worship with accessories which beguile

<sup>16</sup> Forum, Sept., 1927, The Future of Christian Missions, p. 324.

<sup>17</sup> Ibid, pp. 324-325.

the mind, mystify the intellect, and divert the heart from the worship of the Great God.

Elsewhere, too, we are reminded that we, the new, may be criticised by the old:

No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old.

And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.

But new wine must be put into new bottles; and both are preserved.

No man also having drunk old wine straightway desireth new: for he saith, The old is better.<sup>18</sup>

If the Oriental is to have the teachings of Christ it must be the old. If new is to evolve from it in China, it must develop of its own strength.

Christ speaks in a language known to the oriental mind. Consider by way of illustration a few of his words:

For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.

A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.<sup>19</sup>

I am the good shepherd: the good shepherd giveth his life for the sheep.

But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

The hireling fleeth, because he is an hireling, and careth not for the sheep.<sup>20</sup>

<sup>18</sup> Luke V, 36-39.

<sup>19</sup> Luke VI, 44-45.

<sup>20</sup> John X, 11-13.

He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.<sup>21</sup>

Come unto me, all ye that labour and are heavy laden, and I will give you rest.

Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls.

For my yoke is easy, and my burden is light.<sup>22</sup>

It is true that China has few shepherds, but the relationship of father and son, the heavy physical burden, and even the yoke are common to the Chinese. Women and men both bear heavy burdens, and often draw heavy carts along the streets. Other scenes in the life of Christ familiar to the everyday life of the Chinese might well include Christ with the disciples fishing, Christ in the temple scourging the money-changers, and Christ healing the afflicted.

The religion which is to be carried to the Chinese must be a simple one. It must be taught by men leading simple, thoughtful lives. These men need to go to the Chinese people, all the people, including the great unwashed mass of Chinese coolies, and labor among them. The time when the great game of "keeping face" in China was imperative has passed. Forcefully and surely the missionaries must leaven the mass. That great mass of human beings living on the edge of bare subsistence must be taught, ministered to, and educated, somehow. They must not be ministered to as aliens of a lower status; they must be ministered to as equals fallen to low estate. They must be ministered to as Christ would minister to the lowly; for out of that great mass *modern* China is evolving itself. As that great mass of coolies go, so will be the China

<sup>21</sup> John XIV, 21.

<sup>22</sup> Matthew XI, 28-30.

of tomorrow. Sanitation, medicine, education, human sympathy must go hand in hand with the lowly teachings of Jesus, if this great mass is to be redeemed. That great stoical mass must be taught human sympathy and love. These traits have been submerged in the Chinese personality, accustomed as he has been for centuries to endure, and endure, and endure. Love, pity, a willingness to help others in distress are qualities all but unknown to modern Mohammedanism, Buddhism, and Confucianism. Buddhism is a metaphysic generating a religion with a creed of intellectual resignation, while Christianity is a religion seeking a metaphysic with faith, hope, love, a mission of redemption for the whole man, and a personal immortality.<sup>23</sup>

To the West has fallen the task of spreading the Christian Gospel. Its acceptance is foreordained; it is inevitable. The White Race have a faith that will not permit them to stay out of the East. Moreover, the increasing complexity of world affairs, economical, political, social, will not permit them to stay out. When they deliver into the hands of a more numerous race the methods and weapons of modern civilization they must deliver a culture which includes a religion and a faith. Only the tenets of that faith can avert disaster for the White Race. The greatest and most momentous crusade the world has ever known is but begun.

In its contact with the East, the West must first of all be just; it must subordinate self to the point of equality, and then stand its ground firmly, undismayed.

He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much.<sup>24</sup>

<sup>23</sup> Forum, Sept., 1927, The Future of Christian Missions, p. 327.

<sup>24</sup> Luke XVI, 10.

The effect of the West upon the East has already been great. Foot-binding, infanticide, opium, ignorance, and lack of sanitation have been attacked. Yet infanticide still exists, ruinous famines still sweep the country, pestilences and disastrous storms still take their toll of human life. New China revelling in her first power fails to see that the change she seeks has only begun. New China has not seen beneath the material surface of Western civilization to recognize the roots of its strength. Perhaps in fifty years China will have begun to find herself, so colossal and deep-seated are the changes she is undergoing, and so stupendous is the task ahead.

If New China has been thankful for missionary effort in the past, she will clasp it closer to herself; she will seek to understand the faith that made that effort possible. She will find that the rationalism with which she is so enamored in her awakening does not live or flourish long of its own accord. Men are spiritual beings, and their material efforts but reflect something of the spiritual source of power. China cannot seek to accept one and reject the other. What New China needs is not fewer missionaries but more. Dazzled by the glamour of the world's outward materialistic show she forgets that the spirit of the service she so greatly desires comes from something beyond the poor power of purchase.

It is written, That man shall not live by bread alone,  
but by every word of God.<sup>25</sup>

“Do you need teachers?” I asked of a Chinese student in an American University. “Yes,” he answered somewhat doubtfully, “but what we need now is engineers.” Here again we have an echo of New China’s faith in material things. But will this suffice? Bridge China from one end to the other

<sup>25</sup> Luke IV, 4.

with railroads, build factories, develop mines, lay out plantations, yet if the great mass of Chinese people has not received a spiritual regeneration, the effort will have been in vain. With huge sums going for militarism when they should be going to build schools, with great masses forced into banditry, with thousands of river men living in rude boats on the rivers, with great sections still wrapped in the repose of centuries, Young China has scarcely yet placed her hand to the wheel. Something more than engineers, something more than mere political organization is needed to guide and transform China into the realization of that vision of which New China dreams. Any culture or civilization has far more behind it than merely its outward or material side. What China needs perhaps more than any other one thing is schools. The guiding force behind these schools, behind the ideals, behind the hopes, in a word, behind the great uplift which China desires, must be a love for her fellows. Until the gentry, the literati, the military lords see in the swarthy face of each coolie the potentiality of noble, vigorous, self-asserting citizenship, China must be without vision from above. If the missionaries bring schools to China, if they instil into that mass of human beings nobility of life, if they bring into their narrow range of life those ideals and aspirations which make life worth while, and if they teach this great mass love, sympathy, and charity, the China of tomorrow will be a great nation. It will be a great nation-state whose late birth will not have menaced the international unity of the world, but a state whose greatness and power was brought about by those very principles which make internationality possible. Love of humanity brought the missionary to China's shores, and this missionary effort has been the greatest single factor behind China's transformation.

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.<sup>26</sup>

China does not see that to crowd the uneducated, illiterate mass, like so many animals, into the factories, is but to exchange a condition of hopeful ignorance and poverty for a condition of degradation with no hope. If it were humanly possible for a few million middle-class Chinese by means of a revolution to rise to great power, the situation would not have been helped; a tyrannical aristocracy would merely have taken the place of a less tyrannical imperial authority. If China is to come into her glorious estate, it must be through the uplift of her masses. To the farmer living in poverty in the remote valleys of the country, to the little slave girl bearing her yoke with patience, to the coolie-wife pressing her brown-skinned baby to her breast, to the blind beggar feeling his way along the narrow street, to the millions of clear-eyed, youthful mendicants who exploit your sympathies for a copper, to all these Christianity has extended its strong arm of love, and it is from these masses that New China must shape her citizenship. Not in political theories, not in material wealth, but in the inherent strength and integrity, the patience and persistency, the humanity and rare good sense of her masses China must find her jewel of great price. But who has offered anything of hope, anything of love to this great, patient, sturdy, all-enduring mass? Who has offered any vision for them that reaches into the home and brings relief from

<sup>26</sup> I Corinthians XIII, 1-2.

pain, or into the blind beggar's corner bearing hope of an honest livelihood, or to the slave girl on the hill-side bidding her look up and be of good cheer, or to the clear-eyed youth who yearns to know the mystery of the printed page? There is only one answer in China. It was the lowly Christ. His missionaries brought schools, hospitals, and human sympathy for those in distress.

Once these tenets of love and pity have leavened the masses of China it may safely be left to the Chinese mind to evolve a metaphysical side to their religion. They do need a metaphysic; in a sense they need a new mind. The contemplative mind does not improve the life of millions. The oriental, metaphysical religions of the past have failed.

Our missionaries have given and are to give to China the benefits of the Christian religion. They must transform cult into culture without taking any superior attitude. They must subordinate any spirit of race prejudice. They must know more of the eastern religions. Their gospel must be simple, their lives examples of piety and courage. Their work must continue to minister not only to the spiritual needs but to the physical needs. Christian doctors, nurses, teachers and scientists have a gospel for China no less than the minister. To a large extent the individual missionary must yet for awhile continue to serve as all these. Western Christianity is a religion of action, and the religion of the Western world is a religion of action or it is nothing.

The Christian missionary will "keep faith" in China not by a mere observance of antiquated, selfish, and un-Christian rules which the Chinese have hitherto seen fit to observe, but by sheer strength of personality and character. Moreover, he must be endowed with an innate optimism and a wholesome sense of humor, for it is true that a ready smile and a hearty

laugh will not only carry you safely through China, but endear you to those with whom you come in contact. Nothing short of a great faith in and love for humanity should inspire him who seeks to devote his life to missionary effort. Half-hearted, misdirected, and narrow-minded effort diminishes rather than contributes to the effectiveness of the Western world's greatest crusade.

Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

This is the first and great commandment.

And the second is like unto it, Thou shalt love thy neighbor as thyself.<sup>27</sup>

We are told by the Chinese themselves that the greatest impression our religion has made upon them is that of the bravery and unflinching fortitude with which our missionaries, especially the women, have faced hardship, danger, and even martyrdom. Death for a principle becomes holy in all eyes.

Blessed are they which are persecuted for righteousness' sake; for their's is the kingdom of heaven.<sup>28</sup>

It is China's most common allegation that missionary effort has been carried on behind the cover of big guns. The fact is, however, that the policy of force in China has been kept at a minimum. Often the Western Powers have represented the only element of order in sections torn by conflict. Even the most severe of their critics have not hesitated to make use of the protection the Powers offered. Considering that today in the famine-stricken province of Shantung children are being sold at so many dollars per head into a form of slavery, that for the past five years all taxes have

<sup>27</sup> Matthew XXII, 37-39.

<sup>28</sup> Matthew V, 10.

been usurped for military purposes, and that national schools have practically ceased to exist, one seriously questions whether missionaries should be compelled to abandon their missions of mercy and close their schools and hospitals, as they were compelled to do in the recent crisis, for the lack of protection. Is not this command of Christ an imperative one?

And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye anything? any they said, Nothing.

Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip; and he that hath no sword, let him sell his garment, and buy one.<sup>29</sup>

It is not the intention of this paper to defend the thesis of either the interventionist or non-interventionist. It is concerned with the fact that the missionaries have found themselves in need of some degree of protection against lawlessness. Since their work is humanitarian and largely international it may be seriously considered whether or not the nations of the world are not justified in giving it authority. With the aid of these missionaries China will see a furtherance of the work already started. Towns need to be reorganized, cities rebuilt, farm lands reclaimed, the population redistributed and financed, mines developed, schools opened and kept open, transportation and communication provided, inter-provincial taxes abolished, the coolies lifted up to the status of intelligent citizenry, order restored, and democratic government instituted. Cooperation, education, and democracy are in China, particularly, the products of applied Christianity.

The China of tomorrow can be a well-ordered, well-regulated country. China can become this, however, only by approaching her problem with a deeper understanding of the

<sup>29</sup> Luke XXII, 35-36.

basic needs which underlie her task, and with a spirit of receptiveness to Western influence, especially toward the faith of those missionaries whose efforts New China leaders profess to so highly esteem.

China deplores her unilateral treaties, the international settlements within her boundaries, and the principle of extra-territoriality. She is not alone in this, for most thinking men and women everywhere deplore these conditions, and none more than the missionaries themselves. When first introduced these provisions were necessities, and China herself found it necessary to use the principle of extra-territoriality in her last treaty with Korea before Japanese influence became dominant. For the continuation of these unfortunate provisions China herself is not a little to blame. She has made no marked progress toward stabilizing the country since the fall of the Manchus, and less since the death of Yuan Shih Kai. She has made no marked progress toward reforming her legal codes and her courts. As yet she has not been a deep student of that culture of which she desires to attain the fruits. With a greater understanding of Western culture, and a deeper sympathy and closer cooperation between China and the other nations of the world, there would be speedily brought about that condition of law, order, and respect that would make such devices as unilateral treaties and extra-territoriality unnecessary.

I have walked Chinese streets and met bright, frank, innocent eyes of Chinese children that called forth all the admiration the Western mind instinctively gives to the promise of youth. Then I have looked away to the harbor where thousands of dirty, ignorant coolies live, and I have grown sick at heart. I have seen wealthy Chinese families abroad with all the pride of station and blood, and I have looked away to the mountain-side where little slave girls stooped beneath the

yoke—Chinese all! We Westerners fear to "lose face" in China, but how can China have "face" before the nations of the world and yet boldly countenance these things day after day? When China has raised her great coolie population to the level of subsistence, placed her children in schools, and has given them, as fast as they are ready for it, the dignity of the franchise, only then can China raise her face before Western nations, and take her place as a world power. It is these things that the Christian world wishes for China. It is these things for which its missionaries alienate themselves from home and country. Yet China, the New China, the intellectual China, hopes to build herself into an unfeeling mass of materialism; hopes somehow to retain her arrogant pride of centuries, her misery, her callousness, and still become great. She hopes to try the nationals of other countries by her laws when she has no laws, no organized political unity. Only a Christian China can have real cooperation, sympathy, vision.

Once China has found herself, there is strength in the Chinese character to which the Westerner bows with respect. The Oriental's ability to enjoy the pursuits of peace, his strong family life, his keen and innate appreciation of the things of the mind, his honesty, and his individuality should add to and strengthen a religion that is in itself basically oriental. But these three things the Chinese must learn—love, sympathy, and pity. It is not inconceivable that the Chinese mind, once seriously applied to Christianity, can give the restless Westerner a deeper, truer conception of Christianity. The Occident only wishes that China do this. On the other hand it knows only too well that China can never arrive at her desired goal without the basic elements of Christianity. The West is desirous that China approach it in her own way,

but that she approach it. If China finds expression for her spiritual desires in a Chinese Church, the world will only too gladly assist her to establish it; the world will respect her church. If China make one earnest gesture toward schools, the world will assist her with teachers and funds. But China, professing to seek her place among nations, seeks at the same time to close her door to them, and to those individuals who can help her to her goal.

The modern world, drawn together by common interests, aims, and sympathies, is approaching a Oneness of Spirit. We see it manifested among nations in frequent international conferences, in the League of Nations, and in the World Court and World Police proposals so seriously being considered by all modern nations. Lastly, we see this spirit manifested in the evolution of the British Commonwealth. Individuals as never before are being drawn together into a new social unity. Internationality rather than nationality, socialism rather than individualism, and humanity rather than barbarism, characterize the new world age. Never have the nations faced a future so free from arbitrary restraint. Into China's hands the nations have placed the destiny of China. They have shown a willingness to give up spheres of influence, cancel indemnity obligations, receive China's youth into their schools. When China establishes law and order, Great Britain and the United States stand pledged to withdraw their extra-territoriality provisions. Under a condition of law and order treaty-ports would be deprived of their *raison d'etre*.

The eyes of the Modern World are upon China. Into the great rough hands of the Giant has been placed her destiny. The solution of her problem depends largely upon her willingness to open her doors to Western influence, and to take

her place beside other great nations, accepting the basic Faith upon which Western culture rests. Jesus said,

Heaven and earth shall pass away; but my words shall not pass away.<sup>30</sup>

<sup>30</sup> Mark XIII, 31.



## BIBLIOGRAPHY

### *Books*

Buell, Raymond Leslie: International Relations, Henry Holt & Co., New York, 1925.

Case, Shirley Jackson: Jesus, A New Biography, University of Chicago Press, Chicago, 1927.

Cheyney, Edward P.: A Short History of England, Ginn & Co., New York, 1919.

China Mission Year Book, 1916.

Dennett, Tyler: Americans in Eastern Asia, Macmillan Co., New York, 1922.

Flick, Alexander C.: Modern World History, Alfred A. Knopf, New York, 1926.

Gowen & Hall: Outline History of China, D. Appleton & Co., New York, 1926.

Hayes, Carleton J. H.: A Political and Social History of Modern Europe, Macmillan Co., New York, 1925.

Holy Bible, The: King James Version.

Johnson, Samuel: Oriental Religions, Houghton Mifflin Co., Boston, 1881.

Latourette, Kenneth S.: The Development of China, Houghton Mifflin Co., New York, 1924.

Melvin, Frank E.: Lecture Notes on Nineteenth Century Europe, University of Kansas, 1928. (Not published.)

Munro, Dana C.: The Middle Ages, Century Co., 1923.

Treat, Payson J.: The Far East, Harper & Brothers, New York, 1928.

Williams, E. T.: China Yesterday and Today, Thomas Y. Crowell Co., New York, 1923.

*Magazine Articles*

The Forum: *Asia's New Voice*, Felix Valyi, Vol. LXXVII, No. 6, June, 1927. *China and Christianity*, Hu Shih, Vol. LXXVIII, No. 1, July, 1927. *The Future of Christian Missions*, Wm. R. Inge, Vol. LXXVIII, No. 3, Sept., 1927. *Christianity vs. Missions*, Edward H. Hume, Vol. LXXVIII, No. 4, October, 1927.

*Pamphlets*

World Peace Foundation Pamphlets, World Peace Foundation, Boston, Vol. X, No. 5, 1927: *China Today*, Stanley K. Hornbeck.

ESSAYS PREVIOUSLY PRINTED  
(Hattie Elizabeth Lewis Memorial Series)

1913 An Application of the Teachings and Example of Christ to the Relationship of the Native Citizen to the Immigrant.—By Nathana Clyde. First Prize.

A Practical Application of Christianity to the American Race Problem.—By William Burkholder. Second Prize.

1914 An Application of the Teachings of Christ to the Relation of the Employer to His Employees.—By Marshall A. Granger.

1915 An Application of the Teachings of Christ to the American-Japanese Problem.—By Herbert Flint.

1916 How Christ Would Organize the World.—By Ralph W. Nelson.

1917 The Employer, the Wage-Earner and the Law of Love.—By Charles H. Watson.

1918 The Christian Nations and the Hague.—By James Armstrong Scott.

1919 Christianity the Basis of True Internationalism.—By George E. Struble.

1920 The Application of the Teachings of Jesus to the Responsibility of the Capitalist to the Public.—By Robert Henry Albach.

1923 America and the Near East.—By Rhea Ensign.

1926 The United States and Japan.—By Pauline Herron Smith.

All the essays named above are out of print. In 1921, 1922, 1924, and 1927 the committee found that, for various reasons, it was not feasible to publish the prize essays. The first prize in 1921 was taken by John R. Barnes; in 1922, by Rhea Ensign. In 1924 the second prize (the highest given) was won by Leland Overman. In 1925 no award was made. In 1927 the first prize was taken by Pauline H. Smith.







PHOTOMOUNT  
PAMPHLET BINDER

~  
Manufactured by  
GAYLORD BROS. Inc.  
Syracuse, N.Y.  
Stockton, Calif.

DATE DUE

12/21/83

GAYLORD

PRINTED IN U.S.A.

HN31 .H36 1928  
China at the crossroads

Princeton Theological Seminary-Speer Library



1 1012 00062 8216